Bombay Branch Royal Asiatic Society.

The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XIII.—New Series.] SATURDAY, NOVEMBER 2, 1867. [No. 36

WEEKLY REVIEW.

—The special correspondent of the *Bombay Gazette* in Paris, says :

"The Bombay museum has found favour in the eyes of Her Majesty's Secretary of State for India, who has sanctioned a large and costly selection of contributions for it, and busts to ornament it of Homer, Virgil, Milton, Dante, Shakespeare, Gœthe, Aristotle, Lucretius, Epicurus, Ray, Locke, Wordsworth, and Voltaire:—Voltaire to stand on a pile of the *Bombay Guardian*. Yes dear *B. G.*"

Our readers have not forgotten the marvellous statement made by this special, when editor of the *Bombay Saturday Review*, that the earth's pile of dead humanity for 2,000 years, would make, if kept uncorrupt, an obelisk covering the earth with its base, and reaching up not to the sun merely, but we forget how many times beyond it, even to the very extremities of the solar system. We showed that all the dead from Adam would not give three bodies to the acre; but the Reviewer would not give up a particle of his darling speculation. Should there not be a *memorial of this in the museum*? The Reviewer as the modern Atlas with the world on his shoulders, and on the world the gigantic extinguisher towering up to the roof?

—The *known* mortality by the epidemic which the pilgrims carried from Hurdwar, is stated by the Inspector General of Hospitals, N. W. P. at 42,557.

—A notice in last week's *Friday Review* announces the discontinuance of the paper with that number, owing to the removal of the proprietor and late editor to the Mofussil. But the *Englishman* tells us that the appointment of the Rev. Lal Behari De to the Berhampore College has been cancelled by the Lieutenant Governor of Bengal, as there is a standing order prohibiting the employment of Christian ministers in the Educational Department.

—The *Overland Mail*, noticing the murder of a bandsman in the Guards by a (supposed) Fenian, says :

"We hope yet that the day is far distant when our citizens will be compelled to imitate the Americans, and to carry about bowie-knivies and revolvers with them. But if we are to have the belief forced upou us that there are, in the hearts of all our great cities, men bent upon overturning constituted authority, and, as one of the witnesses at the Manchester inquiry said, 'wanting to murder every one they come near who resists them,' it is not difficult to foresee that peaceable people will arm themselves in self-defence and be provoked to reprisals."

We hope the deplorable custom referred to will not be adopted. Where men carry arms, society becomes more and more disorganized. But if the police do their duty, and Courts of Law do theirs, there will exist no excuse for the adoption of such a custom. We may begin to despair of our modern civilization, if protection for life is only to be found in bowie-knives and revolvers. The beginning of such degeneracy, if such there is to be, will doubtless be found in the feeble execution of the laws, so frequently witnessed of late. We deem it a startling fact that the Sheffield Sawgrinders' Union, and the Jobbing and Grinders' Union, having amalgamated, have voted to retain Broadhead and Crookes as members. It is a sign of the times of evil omen.

—What is coming over the Punjaub authorities? Ram Singh, 'the new prophet' of the Kooka sect, is visiting the holy city of *Amritsur*, and an Assistant Commissioner has been appointed to receive him at the river Beas, and Tahsildars along the route are directed to supply him and his 20,000 followers with provisions!

—Mr. Reade, Her Majesty's representative in Egypt, has gone very undiplomatically to work, to find out the truth about the question of slavery. Disguising himself as a Moorish merchant, he went into the bazaars of Tantah, had communications with 30 or 40 dealers who were most anxious to sell him as many slaves as he might want, and then handed in their names to the Egyptian Government. The latter saw fit to substitute the answer *non possumus* for the previous *non est*.

—There still seems a good probability that Garibaldi will upset the beautiful balance that diplomacy has effected of the interests of the King of Italy in one scale and those of the Emperor of France in the other, a balance absolutely essential to the conservation of the Pope's temporal dominion. It is certainly very annoying that when such a masterpiece of counterpoises has been brought into existence, with such important results, a child of impulse and feeling should contrive to destroy it by a mere push. Garibaldi was marching on Rome with 4,000 volunteers, last Saturday, and since then, has had some encounters with the Papal troops, with varying success. The Emperor of France despatched his fleet from Toulon last Saturday, to aid Pius Ninth against his people and Garibaldi. The King of Italy has launched a denunciatory proclamation against Garibaldi, but whether he is marching his own troops on Rome, or not, we have not yet learned. We wait the further march of events, venturing on no prediction.

We find the following notice of a paper read at the recent meeting of the Association for the Advancement of Science, at Dundee:

Mr. John Crawfurd, F. R. S., President of the Ethnological Society, contributed the first paper "On the Antiquity of Man." He urged from a variety of considerations, that man, though the latest of the creations of the class of beings to which he belongs, was yet of vast antiquity; but the date of his origin could yet not be fixed. Among other arguments he urged the following:—Man when he first appeared on earth was without articulate speech, and, like the lower animals, must have expressed himself by what was little better than mere interjection. He had therefore, to frame a language—a seemingly difficult achievement, yet one which every savage tribe had been able to achieve, and that not in one place only, but in several thousand separate and independent localities. It followed, then, that, as every tongue was regularly constructed and perfect for its own purposes, many ages must have passed before language could have reached its present maturity. Even the languages of a people so low in the scale of humanity as the Australians, incapable of reckoning beyond duality, were found to be not only skilfully, but even completely constructed. It must be evident, then, what ages must have transpired from the attempts to give names to a few visible objects, to the completion even of such rude languages as those of the Australians, Feejeans, and Esquimaux, and how many more must have passed before the discovery of the art of writing. Like languages, the ordinary arts bore abundant proofs of man's antiquity. They were not the results of instinct; but, on the contrary, bore indications of man's brain and hands. The distaff and the loom were as much inventions as the steam-engine and telegraph. They had been invented in many independent localities, and at so early a time that in no instance had there been any record of the discovery.

Sir John Lubbock expressed substantial agreement with Mr. Crawfurd, but differed on several points.

Our readers will remark the extraordinary assumptions in the above. *Man was at first without articulate speech*; *must* have expressed himself, like the lower animals, by interjections. This, without a word of proof, is conveniently assumed; with such a postulate it is a very small matter to prove the antiquity of man. If men that are all but imbecile, and can only count two, have a perfect knowledge, as he says the Australians have, this, of itself would go far to disprove his position, and to show that language was not the creation of man's genius. For dumb men that never heard speech, to invent a complete language with nouns, adjectives, cases, declensions, adverbs, verbs, pronouns, conjugations and all the other marvellous peculiarities that belong to it, would argue a degree of intellectual power, vastly greater than we attribute to Homer, Shakespeare, Phidias or Raphael. Yet every savage tribe has been equal to this achievement, Mr. Crawfurd tells us! The argument is absurdly futile. Reason and history and the vestiges of creation are all against it.

We have been favored with a handsome map of Abyssinia, issued as a supplement to the *Bombay Gazette* of October 26th. The getting up of this reflects great credit upon the managers of that paper, and the boon will doubtless be appreciated by its subscribers.

Boniface III. was ordained Pope February 4th, 607, and died November 10th, in the same year. This is the man to whom the Emperor Phocas gave the title of Universal Bishop. It is from his reign that many students of prophecy date the 1260 years. His predecessor died in February, 606, and it has been assumed that he immediately succeeded. His election doubtless took place immediately; but the sanction of the Emperor was necessary before ordination could take place; and as the Emperor was at Constantinople, a considerable interval often took place before the ordination. The giving of the title

referred to, could only have followed the sanction for which Boniface had to wait; and it probably came in the latter part of 607. It was in less than three years from that time that Mahomet began to preach at Mecca.

Our remarks upon the action of the Bombay Geographical Society in appointing a Committee to prepare a catalogue of names of Indian places, seem to have been misapprehended. We had not the slightest thought of disparaging that action, or the letter which was the basis of it. We did not speak of the Committee as aspiring to be a Della Crusca. We said it would need to be that in order that its decisions should sweep all rivals out of the way, and that this was the thing really required. We simply expressed an opinion as to the cause of the variety of spelling that obtains, and another as to the best way of dealing with that variety. The *Bombay Gazette* says:

"The avowed object of the Geographical Society is to form a vernacular index of the names of all towns, mountains, rivers &c. of any note, as written in the vernacular character, with the common English spelling of each, the ancient Sanskrit names where known, the dates of founding towns where ascertained with the names of the founders, and other important information of a geographical and philological nature. So that if the committee meet with any fair share of success in their labours they will amass much of the kind of information we find for England in Taylor's "Words and Places." Further, to inform readers not thoroughly acquainted with all the vagaries of Anglo-Indian spellings, it is proposed that the committee should engross a list of all the more notable varieties of these with a reference to the form under which they have given the locality of the place in question. We think the proposed list a real desideratum in the Geography of India and wish the Committee all success in perfecting it."

And so do we.

The Statistical Return of the Church Missionary Society's South India Mission, informs us that the number of communicants in the Tinnevelly Circuit, June 30, 1867. was 5,613; in Travancore, 2,346; in Madras, 301; in Masulipatam, 146; total 8,406, There were 21,177 baptized adults, and altogether 49,514 under instruction. About 11,000 are able to read. As compared with the close of 1866 there has been a slight increase in the congregation.

We have been favored with a copy of the Address by the Moderator of the General Assembly of the Church of Scotland, Rev. T. J. Crawford, D.D. We hope soon to notice it.

The Bombay Guardian.

SATURDAY, NOVEMBER 2, 1867.

THE PREVISIONS OF SCIENCE.

In a letter on the Scientific Apotheosis of Man, Mr. Henry Rogers, one of the acutest and justest thinkers of the day, examines one of the speculations of M. Comte and Mr. Buckle. The speculation, or, we may rather say, the position assumed is this: "A time will come when science will *prophesy*; when its previsions will not only give us more or less sagacious guesses at the future, but when, by reducing all phenomena to *known* and *necessary* laws, and thus anticipating all the antecedents of future events, it will tell us what will be the character of the coming seasons, what the quality of the next harvest, what the causes and remedies of disease, and what the condition of any given nation fifty years hence."

Our boasted science is becoming very dreamy. Because after the lapse of 6000 years men have become acquainted with the periods of a small number, a very small number of comets, and because of some other results of an awakened spirit of observation, men begin to fancy that before long they will become so acquainted with the laws of nature that they shall be able to read off history fifty years before its events come to pass. What becomes of the free-will of man on this hypothesis? Of the power residing with every individual to break through all laws? The scientific man is not able to tell what mood he himself will be in, an hour hence, and yet before Pyrrhus is born he will tell you the hour when Pyrrhus shall be killed by a tile thrown from a house-roof by an angry old woman! Unless he foretell such things how can he foretell the condition of a given nation fifty years hence?

Mr. Rogers says:

"Of the vanity of such hopes Mr. Buckle was himself a proof. With the utmost confidence he projected a work which if completed must have gone to fifty folios at least, in which he proposed to inaugurate the Science of History and to breathe into men the spirit of prophecy, even if he did not prophesy himself. He had not completed his first volumle before he was compelled to feel the work was altogether toe gigantic for him, or for any one man; and soon after he had finished the second, passed away leaving but a fragment of the monument he had intended to rear."

There is one attribute by virtue of which man might be able to read future history, and without which it would be vain to hope to do it; that attribute is ommiscience. A man must know all things and all possibilities in order to determine what items of news shall be given in the *London Times* of the 1st of January, 1869. For unless a man knows all possibilities, and moreover knows which of them shall be actualities, he cannot determine the condition or even the existence of a single person at a fixed future period; and unless he knows all the volitions of all men, he cannot tell what the chief men or the mean men in Europe shall be doing at that date.

We almost wonder that Mr. Rogers should have condescended to combat such vagaries; but the wonder is that men should have given such a flattering reception to these millennial visions of science, as to make a sober refutation necessary. We call to mind, however, that even in the social chaos of the French Revolution, Condorcet was indulging in similar dreams.

A fact worth noticing is that the weather signals raised a few years ago at all coast stations in England, have been discontinued, for the reason that they were as often wrong as right. This was an attempt to read off the weather, 24 hours in advance, and science found even this too hard.

There is One only who can read future history, and He in his benignity has for wise and good purposes given to men occasional glimpses of events that were still in the womb of time. In the days of Zechariah, and for 600 years after that, men must have found it difficult to discern clearly what was meant by the words: "So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord." Zech. xi. 12, 13.

A careful student in those days might have said: I find here these things.

1. One who is called the Lord (the prophet's Lord) is sold. But how could the Lord be sold? Who would buy him? For what object?

2. He is sold for thirty pieces of silver, a definite but a very insignificant sum.

3. The money that is paid for him is afterwards cast down in the house of the Lord. How strange that the house of the Lord should be mixed up in such a transaction as this!

4. It is also cast to the potter. Why to the potter? How can these strange and irreconcilable things ever be brought to pass?

Millions upon millions of contingencies were against the fulfilment of this four-fold prophecy. But He that uttered it was omniscient and omnipotent; and in due time it was made clear by the fulfilment. The Lord of glory was actually sold into the hands of those who pierced his hands and his feet; he was sold for money; the money paid was thirty pieces of silver, neither more nor less; Judas became alarmed at his own wickedness, and threw back the money in the house of the Lord; they who had bought Christ with it, were scrupulous about putting it into the treasury, so they bought a potter's field with it.

If our would-be wise men were to give a little more attention to the sublime prophecies and facts of Scripture, they would be saved from that dreaming tendency which is so much misleading them.

MEDITATION.

"*God is faithful.*" 1 *Cor.* I. 2.

He is true to his engagements. His work corresponds to his word. Heaven and earth may pass away, but not one jot or tittle of his word shall pass away. Having perfect foreknowledgs of all possible contingencies, he can never be brought into the presence of unforeseen difficulties. Whatever difficulties would at any time attend the execution of any promise, were thoroughly recognized when he gave the promise. And he has all power to direct and mould events, so that whatever condition of things may be necessary in order to the fulfilment of his word, he is able to bring it about. But our reliance is not upon his omniscience or omnipotence. The ground of our confidence is a moral attribute, namely, his faithfulness.

That God is faithful is shown by the fact that he has endowed man with a faculty for appreciating faithfulness. Though faithfulness is little practised among men, yet all admire it and feel the value of it. They remember and repeat from generation to generation, such stories as that of Damon and Pythias, of men who were willing to laid down their lives rather than prove unfaithful to their engagements. The historian passes by thousands of notable actions, to chronicle every striking instance of fidelity; to show this and that patriot faithful unto death, this and that follower faithful to his leader. Society is well-pleased with any one who is faithful to his engagements, in the presence of temptation; a fact the more remarkable when we consider the almost universal unfaithfulness of the very men who express this admiration, when their interests run counter to their engagements. Now this unextinguished sense of the value of faith-

ASIATIC SOCIETY
Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

fulness, what is it but a testimony to the unimpeachable faithfulness of Him who created us?

You will not find anything like this attribute among the fictitious gods of the nations. If sometimes you appear to catch a glimpse of it, you presently find something that is utterly inconsistent with it.

God has written certain promises in the constitution of things. We are taught naturally that we may reasonably expect certain results if we pursue a certain course. There is not a man living who is not influenced in his procedure by these promises in nature. They who give the best heed to them and most firmly rely upon them, are the men that reap the most brilliant success in things relating to this world. The honored lives of many who have moved steadily onward to distinction and power, have for the very substratum on which they rest, the faithfulness of God. Without this their energy, their self-denial, their researches, their aspirations, their determination, their perseverance, would have had no guarantee of success whatever. But observe. Men are so little able to conceive of such faithfulness on the part of an intelligent and voluntary being, that they substitute another explanation, and ascribe all to the laws of nature. Laws imply a lawgiver, and a law-executor; but what they mean is that the world goes on as it does by virtue of the nature originally bestowed upon it, by a kind of mechanism. To a thinking man this only shows how admirable and perfect is the faithfulness of God, how free his government from arbitrary and impulsive action. To a thinking man; especially, one who acquaints himself with God, in the word of God.

Men are very fond of setting one attribute of God over against another, and making one destroy the other. When men were forewarned concerning the deluge that was to sweep away the posterity of Adam, they said, God is too good; he cares for us too much to destroy us in such a wholesale fashion; he has said it but he will think better of it; we may safely trust in his mercy. But they found out that there is no safety whatever to those who set aside the faithfulness of God. Then again, men are fond of setting the comparatively obscure promises existing in nature, against the clear declarations of the word; they trust in the former as they interpret them and despise the latter. So the rich man whose fields brought former plentifully, fancied he heard a voice in nature and in providence saying unto him, Eat, drink, take thine ease, thou hast much goods laid up for many years; and he gave no heed to the word of God which said, Blessed is he that considereth the poor. And men are prone to set the faithfulness of God in the fulfilment of his promises over against his faithfulness in what relates to his warnings. This did the Jews. They could not believe that God would ever deliver their holy and beautiful city into the hands of the heathen king of Babylon, or into those of the Emperor of Rome.

The more signal and glorious exhibitions of man's faithfulness, appear when the fulfilment of his engagements involves great sacrifies. In Gethsmane and on Calvary we see the faithfulness of God divinely manifested. If there was anything in all the world that could have moved the Father to turn aside from his plan of redemption, and leave man to his own inclination, it would have been the cry of agony that went up from the garden, the thongs that lacerated the back of this immaculate sufferer, the taunts addressed to him on the cross. The trial of Abraham would have been terribly aggravated, if Isaac had addressed him with strong crying and tears, entreating him not to slay him. God was faithful, when it cost him more to be faithful than ever it can again.

The faithfulness of God demands faith as its correlative. These two, faithfulness and faith, are like two cherubim smiling on each other and guarding the ark of the covenant. Let God be true, though every man a liar, is the language of faith. As the end approaches, faith is subjected to severer tests. One after another the intellectual Goliaths of the day step forward into the arena, to take up their proverb against the faithfulness of God as recorded in his word; and the multitude of half-believers are cowed and terrified at the sight. But God knows how, in these days as of old, to send forth in due time a stripling strong in faith against each of these Goliaths; and the cowed multitudes see with astonishment how the weak things of the world are by the faithfulness of God made competent to confound the things which are mighty, and foolish things to confound the wise.

NOTES FROM AN INTERLEAVED BIBLE.—Psalms. I. 1. 'Not in the counsel of the ungodly.' No man does it avowedly. The first lesson in that counsel teaches him to look favorably on the ungodly. This is the deceitfulness of sin. After this he is prepared for subsequent lessons. The counsel of the ungodly now-a-days, is, Do'nt be offensively religious; keep your religion to yourself; be distinctive in any way rather than that of religion. It further says, The laws of society are so far the laws of God, that it is right to be governed by them. Blessed is the man which walketh not in the counsel of which I disapprove, says Society; but his delight is in the punctual fulfilment of my behests and in the rewards that I bestow.

2. The ungodly are they whose delight is not in the Bible. One who has doubts about the inspiration of the Bible cannot delight in it. It is evident enough that David was free from any doubts of that sort. A man whose delight is in God's law will not be trying to get liberty to go with the world.

3. There may be years of drought when the stream dries up and the tree seems on the point of perishing. But the waters come before the moisture is entirely gone from the roots. The leaf shall not utterly wither. Whatever he doeth according to that word in which he meditates, shall eventually prosper. He that meditates in the word, making equal account of the precepts and promises, shall ever find himself in the neighbourhood of the river of God's love.

4. 'Are like the chaff.' That is, they are at last driven away. In the mean time they flourish. The tares and the wheat grow together till the harvest.

5. 'Shall not stand.' Compare verse 1. How many are doing their utmost to get a position in the world, to obtain the countenance of men who despise religion, little thinking that these men shall be excluded from the society of those who are to assemble at the right hand of the Judge.

6. 'The Lord knoweth.' I know my sheep. I am the way. As God knoweth the Son, so he knows believers. He knows it, in the sense that he takes knowledge of their needs, their dangers; gives heed to their prayers; gives them the assurance of his kindly interest; will not suffer aught to harm them. They occupy themselves with him, meditating in his word, and he occupies himself with them.

Correspondence.

To the Editor of the "Bombay Guardian."

MY DEAR GUARDIAN,

It seems desirable that your readers should have a report of some, at least, of the meetings in which we are allowed to share during this week of the Anniversaries at Ahmednuggur. All regret that your plan for coming was frustrated. Perhaps I should not say *regret* as the hindrances were providential. But we *miss* you very much and wish you could report for your readers yourself. You were missed on the journey and at the pleasant reunion with Christian friends in Poona. The night was rainy and on that account the train was an hour late, and it was near midnight when we left Poona. On reaching Dhond, we found it had also rained there heavily in the evening; and thinking it rash to attempt the fording of the Bhima in the night, we slept in the waiting room till daylight. The river was not high enough to require the use of the ferry boat, but was so high that the water filled the boxes of our carts and wet the under side of our seats. After a few miles of mud we found the road dry, though the fields were still wet from the unusually heavy rains that a few days before had been poured on this part of the Dakhan. The crops on all sides were growing luxuriantly and promising harvests that will bring down the present high prices of grain.

On our arrival here we found that the business meetings of the Mission had already been commenced and that the full private examination of the Normal school which had occupied a week, had been completed. However we were present at the public examination or exhibition of this school on Tuesday and can report on it very favorably. The exhibition was honored by the presence of the Collector and Judge and several other gentlemen, both European and Native, as well as a large number of ladies. The examination was creditable to both the teachers and the scholars, though frequently the questions and answers were given in so low a tone as to be intelligible to those only who sat nearest. I was favored with a seat from which by paying careful attention I could hear the whole, and I was much pleased with the readiness and correctness of the answers. I have also been allowed to look over the papers of the full private examination, which was conducted entirely with written questions and answers, and judging from the few papers I had time to read, the senior class will secure an unusually high number of marks.

This Normal School was formed by a union of the Training Institution of the Christian Vernacular Education Society for India with the Catechists' School of the American Mission. Mr. Haig, the agent of the C. V. E. S. is Principal, and he is assisted by Mr. Sâdâmjî Pawâr and Mr. Dagadobâ Zâdhaw, who were teachers of the catechists' school. Forty one scholars were examined. Of these nineteen were in the Preparatory class, sixteen were in the Junior class, and six were in the Senior class.

The charactor of this institution should be known to those who are interested in Christian Vernacular Education and specially to the patrons of the C. V. E. S. So I will append a programme of the couse of study for 1867.

Course of Study of the Preparatory Class.

Reading.	Sequel to III Reader.
Grammar.	Beginners.
Arithmetic.	Part 1st. Completed.
Bible.	St. Luke's Gospel.
Geography.	Bombay Presidency.
Writing.	Modi and Balbodh-Dictation.

Studies of the Junior Class.

Reading.	C. V. E. S's IV Book.
Grammar.	Analysis & Parsing.
Arithmetic.	Completed.
Algebra.	To Division inclusive.
Mensuration.	Surfaces & Solids.
Bible.	Historical Portions & St. John's Gospel.
Geography.	India in Particular, Asia and Europe
History.	Maharashtra.
Writing.	Modi & Balbodh, Dictation and Essays
Education.	Murdoch's Hints. Part 1st

Studies of the Senior Class.

Reading.	Poetry and Prose.
Grammar.	Marathi Literature.
Algebra.	Through Quadratic Equations.

Geometry.	Euclid's I and II Books.
History.	India.
Religious Knowledge.	"The Acts" & Evidences of Christianity.
Writing.	Dictation and Essays.
Education.	Murdoch's Hints, Part II. and Practice in Teaching.

Map-drawing.
Astronomy.
Mechanics.

This school still occupies the confined and inconvenient rooms that were before used for the Cathechists' school, and will have to be thus cramped till the Christian public of this Presidency respond to the claims of the C. V. E. S. and help that Society to provide suitable rooms for the school.

The High School for Girls that has for its headmaster Mr. Krishnarāw Sāngalè, and is indebted to Mrs. Hazen and Miss. Hazen for daily instruction as well as care and superintendence, was examined on Monday. Many ladies and gentlemen honored the examination with their presence. They manifested much interest, and I noticed that the Native gentlemen present who from their fuller understanding of excellence in the use of their own language, were in a better position to appreciate the answers of the girls, showed much interest and gratification. The singing that was freely interspersed with the lessons, was partly in English to English airs, and partly in Marathi to Hindu melodies. The last were sung with great delicacy and taste, and for one, I was charmed with tham. There was a plaintive sweetness, such as some English tunes in the minor key possess. But I do not think they could be called minor tunes. The girls began them by singing the octave scale, and its intervals were the same as those of the common European scale. But in their melodies, there were intervals that seemed to me not amenable to our system of tones and semitones. They are exquisite melodies and ought to be reduced to a form that can be printed and published for the benefit of the musical world.

Ahmednuggur 23 *Oct.* 1867. F.

II.

Sir,—The Anniversaries have past, but the fragrance they exhaled abides and will long abide with those whose privilege it was to be present. The addresses were eminently practical but were "pleasant as an honeycomb, sweet to the soul, and health to the bones." Prayers were freely interspersed among the addresses and frequently the crowded audience arose and sung "*aloud*, and made a joyful noise unto the God of Israel." The singing was guided and sweetened by the notes of a harmonium, that has been procured for the Chapel.

The impression left by the meeting on the native Christian community is deep, and it is well nigh a single impression. There were episodes, as on Thursday afternoon there were three consecutive addresses on the need of education and the duties of teachers and parents in regard to the instruction of children, and Friday morning there were addresses on the proper arrangements for a Christian marriage and the conduct suitable to a Christian wife. But the burden on the minds of the speakers was respecting Christian activity and self-support. The committee men appointed last year by the *Aikya* did their work well. They sent suggestions beforehand to those who would be likely to speak, and then, on their arrival gathered the speakers and taking notes of the subjects on which they wished to speak, arranged the order so that there was much progress as well as unity of thought, such as we see in a well-arranged sermon. The first address on Thursday morning was on the question why more do not become Christians. The second inquired if Christians hinder others from coming to Christ. The third asked if every one can do something for God. The fourth showed the difference between a worker *(kamkari)* and a hireling *(molkari)*. And the last that morning told how "the love of Christ constraineth us.

Then after the episode on education there was an address on the question, For what did we become Christians? and another on what *common* Christians can do for the Master. Friday morning there was a discussion of the mode in which a missionary should proceed to form an independent vigorous church—and then after the episode respecting marriage, we listened to an admirable, thorough opposition of the theory of self-support as applied to Christian institutions here in India, by a pastor. Then an address (by one who supports himself as a contractor) on the duty of Christians respecting the pastorate. After another episode in way of a report on progress in Satara, one exhorted Christians to be earnest for their religion, and another spoke of Paul's example and directions about self-support.

In the afternoon, there was an exhortation to those who cherish enmity to be reconciled, for which I fear there was too much occasion. This was supplemented by an address on pride. And then another full and earnest exposition of the question of self support. This was followed by a preparatory lecture with reference to the expected communion season on Sabbath afternoon. The text was "Father glorify thy name," and it was treated so as to deepen the special impression of the meetings.

Friday evening was given up to a Kirttan in which the stories of the Prodigal son, Abraham's offering up Isaac and Mary's sitting at the feet of Jesus, were rehearsed. On Thursday evening there was a meeting of the English residents to listen to statements and addresses respecting the work of the mission. There was a respectable addition to the audience of such Natives as understand English, but the audience was very small when compared with the crowd that had filled the chapel.

I will not attempt an enumeration of the addresses on Saturday. They were mostly short and referred to what Christians might do in the church and what they ought to give for religious objects, and specially for the support of pastors. The setting aside and giving a tenth of every one's income for religious uses, as the minimum had been repeatedly referred to on Thursday and Friday and now was definitely and earnestly insisted on as a true principle and rule. It was found that several had made it their rule for years past. Others had been considering the question for months and coming nearer and nearer to a decision to adopt the rule. One said that the subject had been to him like a block of iron that he could not roll, but now under the quick and heavy blows of so many earnest men the iron had been wrought into a bar and bent and welded into a wheel-tire that even a child migh trundle, and he had no further hesitation but should hereafter give the tenth of his income. While the discussions and exhortations were going on, the usual practice of piling the table with freewill offerings was renewed, and papers were handed up to the treasurer of the *Aikya*, that contained pledges respecting devoting the tenth. The interest that had been growing through the previous meetings had culminated. I wish you could have been present More than forty pledges to give a tenth of all the signer's income for the pastorate and other religious objects, were registered; and several other pledges were made to give a tenth of a crop or some other expected income. Then were several subscriptious to the Ballantine scholarships, and I was glad to learn that so far the subscriptions for these scholarships had sufficed to meet the outlay.

Another subject allied to the above that elicited much interest, was the choice and calling of several licentiates by churches to become their pastors. In one case at least two churches had set their hearts on securing the same man. Both churches called him, and he decided in favor of one of them. The members of the other are much cost down and troubled by their failure. This matter is as yet immature. Some of the licentiates were called and had accepted the calls before they came to these meetings. But the ordinations were put off till after the yearly meeting of the *Aikya*, which will be held this week. We may anticipate occasions of great interest and profit in connection with the ordination of pastors that will be held in various parts of this district as soon as the necessary arrangements can be made. The question will come before the *Aikya* whether the contributions of each church shall be at once given to its own pastor, or whether they shall be gathered into a sustentation fund from which salaries shall be distributed.

It is now Monday. I am told several pledges to give the tenth have been registered since the meeting closed ou Saturday. This gives promise to prove the most important step that has yet been taken by this Christian community.

Your truly,

Ahmednuggur 28th Oct. 1867. S. B. F.

Dear Brother in the Lord,—I have come here on behalf of my mission stations which, I am sorry to say, are languishing for want of adequate suppport. This has been a very bad year with us. Almost all my personal friends and acquaintances who have hitherto been subscribing to our missions have returned to their fatherland. Would you believe that my regular income for Indapoor alone has fallen from Rs. 100 a month to Rs. 28, and owing to the Abyssinian expedition we must make a further reduction, at least in the meantime, of Rs. 13 a month, whilst our monthly expenditure is nearly a hundred Rupees.

But though my trip is mainly on account of my mission, I assure you I have not been altogether selfish in this. I have most gladly been occupying the dear missionary's place at this station who has gone to the great annual gathering of Christians in the Dakhan. Last Lord's day I preached a discourse in the mission Chapel on the Incarnation of the Eternal Word in contrast with the ten alleged incarnations of the God Wishnu. The chapel was over-crowded. This introduction brought a request from some friends that I should give the educated portion of the Native community of this place a lecture in Marathi on any subject I liked. Accordingly on last Monday evening I gave an address on Human Responsibility, in the Government school rooms. About two hundred young men gave me a patient hearing for upwards of an hour and a half on this most important subject. We considered man as an intelligent being possessing certain cognitive faculties and active powers and emotional feelings, by means of which he is enabled to make an intelligent choice, form resolutions and also carry them into effect. In every mental operation we feel that we are perfectly independent, that no restraint of any kind is laid npon us and that we alone are responsible for every step we take. This was illustrated by various examples taken from our ordinary life. Hitherto we all seemed to tread on common grounds; cut when I referred to the common maxim कर्ता करवेता ईश्वरच होय and showed the blasphemous consequences that must result from following this time-honoured dictum a number of Wakils and others seemed to take exception to this portion of my lecture. However, they very kindly let me have my say, on the subject. Our wills are perverted by sin and therefore they lead us astray. Conscience indeed, like God's vicegerent within us, lifts up her voice at every time we go astray, but owing to the power of inward corruptions her monitions are unheeded; and now the question of questions is how is the perverted will to be rectified and sanctified. By no efforts of man can this be effected. The Holy Spirit of God alone can purify and sanctify our un clean hearts and rectify our perverted wills, by granting us a second birth or by turning us all into real twice-born souls.

After the lecture there were a few desultory remarks which our able president, Mr. W. Ranade, thought were not irrelevant to the subject. Is it not a strong delusion of the Devil that in ordinary life men should reason correctly and in the high matters of religion they should throw the responsibility of what they do on God himself and be not ashamed to say that He is the author of every thing good and evil? I wonder the Wakils of the culprits in the notorious forgery case now going on in Poona, do not think it advisable to have recourse to the dictum above quoted. Would they not be too glad to get off their clients from the hard clutches of the Penal Code?

Having again been requested to give yet another lecture, and not only this but the subject of the lecture prescribed, namely The grounds for believing the Bible to be the word of God, I had no heart to refuse such a request as this. I thought it might afford me another opportunity of raising a testimony in favour of the truth of God. The following is a brief resume of the line of argument I tried to pursue.

I set out by saying that Christians regard the Bible as of divine origin, and that for the following reasons.

I. Though the sixty-six books which compose the Bible were written in different languages by different men, at different times, yet there is a unity of design pervading the whole. The worship of the only one True and Living God is emphatically and repeatedly set forth; polytheism, idolatry, and all forms of error and superstition utterly condemned. Now how is this to be accounted for? You don't observe this in works of contemporaneous authorship such as the Vedas, Shastras, and Purans, or the Zend Awasta, or even in the Kuran. Surely the shep-

herds, tax gatherers and fishermen who mainly composed the Bible were not wiser than Vyas, Zartushta or Muhammad.

2. There are many prophecies in the Bible, quite distinct from conjectures and inferences, delivered many centuries before the events which they describe took place. The fulfilment is so exact and literal that even the bitterest enemies of Christianity are obliged to admit the force of argument drawn from prophecies. Here a few prophecies regarding Christ,—his advent, the time he was to come into the world, the family out of which he was to arise, the miracles he was to perform, the sufferings and death he was to endure, and his resurrection,—were dwelt upon with their fulfilments. Those referring to Jerusalem and Babylon also passed under review.

3. The Bible mentions certain events such as the blind receiving sight, the deaf made to hear, the dead raised to life and so forth. These events are as demonstrable even in our own day as any fact in history. Here the four rules of Leslie were stated and applied to the dividing of the Red Sea and the 600,000 Israelites walking through it as if it were dry land. If men hesitated to believe in this fact they must believe that the 600,000 were deceived by their senses, which would be a much greater miracle than the dividing of the Red Sea.

4. The Bible alone affords palpable proofs of the infinitude of God's wisdom, justice, holiness, truth, and love as displayed in the Cross of Christ. That a firm confidence in this central truth is calculated to purify, sanctify and perfect the moral and spiritual nature of man. These internal marks go to prove that the Bible must certainly have proceeded from an infinitely pure, just, holy and wise God.

The lecture must have lasted for an hour and a half. When it was over several young men stated the objections that occurred to them, but our president, the Sudur Ameen of this place, thought that most of them were irrelevant. However, Mr. W. Ranade thought that the expiatory death of Christ was irreconcilable with the reason of man. It was replied that the doctrine of substitution was early made known, as is evident from the *institution of sacrifice so rigidly* observed even by the Rishees of old. To this way of arguing it was objected that since the lecturer has renounced the religion of his forefathers why should he now refer to यज्ञ and यज्ञ so often spoken of in Hindu sacred books!

As it was near ½ past 10 P. M. the President dissolved the meeting by expressing a desire that he would be happy to hear a lecture on the necessity of a meditor between God and man which of caurse I promised to do at a future period if it pleased God.

Ever Yours in Christian affection
N. SHESHADRI.

LECTURE.

THE CAUSES OF THE PRESENT INFLUENCE OF THE CHRISTIAN RELIGION.

A Lecture delivered by the Rev. E. I. Cameron, at the Free Church Institution, Bombay, October 25th, 1867,

One of the most striking and hopeful features of the present age is its independence of thought and action. It is true that this tendency is in many cases carried too far. If our forefathers of a few generations back erred by a slavish devotion to antiquity, and regarded age as the highest evidence of worth, the present race of philosophers are prone to err on the other side, and look upon everything which can claim a few centuries of antiquity, as on that account unworthy of credit or attention. Still this is but the natural reaction from the bondage in which the human race was for ages held. Men who have long felt the galling links of slavery are apt to revel in their newborn freedom, if they do not abuse it. Such revelling or even abuse in the case of which we are speaking, however, is no reason for condemning or deprecating the exercise of that independence which characterizes modern thought.

For what is the past to us save as it influences or moulds the present? Of what avail would it be to a modern student of Chemistry to wade through the musty lore of alchemy—to examine into the truth or falsehood of each curious conceit, wild speculation, or absurd conclusion of the simple-minded sages of the retort and crucible? What to us is the Chaldean astrology, or even the Ptolemaic system of astronomy, immeasurably in advance of the former, and with a higher pretension to philosophic truthfulness? What to us is the Polytheism of Greece and Rome, once honored and powerful as the religion of civilization and empire? Nothing, except as materials to fill up the gaps of human history, or data to illustrate the progress and development of that metaphysical unit called mind.

Men no longer creep timidly round the bays and headlands which formed the landmarks of former generations, and in their opinion saved them from destruction. They strike out boldly into the ocean of truth and bring home priceless argosies of knowledge. It is present things—living things that, it may be, send their roots far back into the past—powers and energies that now influence and mould the race—the phenomena of Vitality and Life, and not the shrunken and shrivelled forms of Decay and Death, that at the present day attract and engage the minds of thoughtful men. The living generation of civilized men assume, for the most part, that they can think as well as their ancestors, and that therefore they are no more bound by anything that their ancestors said or thought than it commends itself to their understanding or consciences. They assume also that they are in far better circumstances to discern truth and detect error, in these latter days, than any race or generation before them. Especially is the grand truth beginning to be realized that created intelligences are responsible up to the amount of their own capacity, and no farther. The result of this is that men are no longer satisfied to be led like children. They want to know where they are, whither they are going, and whether they cannot discover some better ways and ends. This method is certainly less peaceable than the other. It is easier far to let oneself be led than to walk alone, especially in such cross lights as we now walk in. It is easier to go somewhere because our fathers went than to start out upon an independent enterprise. There is an interminable clashing of opinion, much misunderstanding, much quarrelling, blundering, confusion and noise. But this excess of activity, this blundering and noise is infinitely better than the utter stagnation or fungous apology for life, feeding upon dead or decaying matter, which spreads over so many sections and periods of human history.

This excess of activity is no where more manifested than on the subject of religion. It was the habit for many ages with individuals and races (and is still with many) to receive their religion upon credit. This most important of all matters, where responsibility rises to the highest, and ignorance or error is followed by the more terrible consequences, was that in which men showed the greatest indifference, and most frequently shifted the responsiblity to other shoulders. Men adopted their fathers' religion as they inherited his property, as a matter of course, or practiced it as they did the etiquette of the society in which they lived, because it was the fashion. A better spirit is beginning to influence our age. This apathy or blind, unreasoning acquiescence, as unworthy of men as it is ruinous to the interests of truth and religion, does indeed still exist, and to a wide extent. But its empire is passing way. Its victims are the blind, the indolent, or the cowardly, who sacrifice everything to peace and ease. The educated, the thoughful, the honest and earnest, are everywhere inquiring into the truth of the systems which they have been taught, and seeking for a reason for the hopes which they have been led to entertain.

Under the impression that you, Young men of India, will receive in a manly, ingenuous and philosophic spirit any honest and well-meant endeavour to enable you to disentangle the difficulties of your way and help you to the truth, I have taken up this evening one aspect of this interesting, important and extensive subject, namely, "What are the causes which have conduced, or are conducing, to the present powerful and extending influence of the religion of Christ?"

Need I say that Christianity is now the dominant and dominating religion of the world? It is a position which admits of no doubt. A mere kowledge of contemperary history is all that is necessary to make this the conviction of every unbiassed mind. Its centres are coincident with the centres of civilization. Its progress is contemporary with, or anticipative of the progress of arts, science and literature, all over the world. In mere members (although this in itself is never a true test of the influence of a religion) it is now superior to any other, including as it does a third of the population of the earth within the pale of those who acknowledge it in one form or another. But in no respect is its predominancy manifested so strikingly as in that which always constitutes the most hopeful feature of either religious or political system,—its indomitable, irrepressible vitality. While other religions are dead or dying, Christianity is in the morning freshness, strength and enthusiasm of youth. Hindooism is by its very nature fossilized—cut off for ever by its exclusiveness from partaking in the progress of the Race. Boodhism, with a more liberal and generous creed, and with a wondrous share of prosperty in its day, has long ago folded its wings and ended its flight. Its life was human. It is gone; and the disintegrating process is now going forward. Mohammedanism is dying. Its life was purely political. The empire is passing away and the flickering light of its religion is dying out with its power.

These forms of religion are doomed beyond the posibility of resuscitation. What life they had was entirely the result of certain conditions political or social. These conditions are changed, and as far as we can judge can never again be even temporarily reproduced. The religion resulting from them, therefore, must change or be disintegrated, and perish, as the Flora or Fauna of our Geologic Period vanished or was transformed upon a change of climate. There can therefore be no well founded expectation that these forms of religion can ever again be restored in their ancient or indeed in any form. They are anachronisms which the spirit of the age will not permit to live.

It is otherwise with Christianity. There has been no time in its history when activities so numerous and strong were put forth,—no time when tribes, so many and so widely separated owned the sway of Jesus of Nazareth.

It is true, and it is admited without hesitation, that Christianity never had to encounter the resistance which it now encounters, nor to deal with the enemies with whom it now has to deal. Irreligion under the name of Pantheism, Theism, Rationalism, irreligion under the name of science and truth, irreligion under the very name of Christianity meets real Christianity with an array of forces so overwhelming that in the language of its Divine Founder "If it were possible the very elect would be drawn away." Yet this very opposition, gigantic in its proportions and alarming in its intensity, but proves the present power and influence of this religion. It is not dead things which men fight with, but living things; and the living things according to the measure of their power and vitality. It is a law of dynamics that action and reaction are always equal and opposite. The one is a measure of the other. Transfering this to the dynamics of mind, the issue is altogether in favor of Christianity. It is no weak power, no effete or dying energy that in one part of its work can cope successfully with the concentrated opposition of some of the most powerful minds of the present age, and yet do this—carrying on the mighty battle, which well might occupy all its energies, as a mere bye-play—while working out its great mission and hastening on to its great destiny, the empire of the world.

There never was a time in the history of Great Britain, never, perhaps, a time in the history of any country, in which such gigantic and organized opposition was brought to bear against a single power as against the British Empire in the wars of Napoleon. Once it stood alone, with all Europe and the most powerful tribes of Asia and America arrayed against it. But that period placed Great Britain on an eminence moral and political, from which it looks proudly down to this day. Christainity in the present contest not only holds its own but makes progres. To us Christians the issue is not doubtful; and even to you the vast resources and irrepressible vitality of this religion must appear stupendous.

Our inquiry then is, What has given to Christianity this preeminence? What is there in it, or in connection with it, which has enabled it to strike its roots deep and spread its branches wide over the earth?

To many minds an answer is readily enough suggested. It is the religion of the dominant race and naturally enough shares in its prosperity.

This is a very short and a very easy way of solving one of the most interesting and important problems, considered scientifically or morally, which can engage the attention of the philosophic student. And I have no doubt but many persons without farther thought rest satisfied with the solution. Is it not just as natural that Christianity should follow Western civilization as that Mohammedanism should be spread by the sword of the Saracen or the Turk?

But let us see what foundation this view has in fact. In the first place Christianity in not in

any sense or to any extent a product of Western civilization. It had not its birth place in the West but in the East, whence it spread westward, without sword or spear, by a process as noiseless but as resistless as the sea-breeze comes over the adjacent shore, an impalpable, invisible influence, which armies could not fight and power could not crush. It was anterior to and had a different origin from all the political organizations of the West. It came into them from without, and made itself a home among them.

More, Christianity is not identified with any political system. I suppose there is no mistake which the natives of India are more apt to make than this. Hindooism is so intertwined with the political and social life of the people that the one cannot exist without the other. Hindoos are therefore apt to think that Christianity has the same relation to Europeans. Now, it is important once for all to understand, that the religion of Christ is not, and never yet has been either a political system or in connection with any political system. The outward form in which certain societies clothe their Christianity has been, and is, in some cases allied to political power. But the religion of Christ is spirit and not form, and has never been clothed in any thing but the aggregate of human beings forming the church of Christ throughout the world. These state religions are as many as the governments to which they are allied, and necessarily rise and fall, or change, with these governments. Christianity is one and unchangeable, and proves its independence of all earthly powers, by having often existed, and still in many cases existing and prospering apart from all political alliances.

In Great Britain and other countries where a pure form of Christianity is acknowledged, measures have been passed through the exertions of Christian individuals, favorable to the interest of religion. But on other occasions Christianity has met with more opposition than countenance. You are aware how here in India for many years, while heathen temples were subsidized and heathen rites protected by the Government, Christianity received neither help nor sanction. The first English Missionaries who came to Bengal came in Danish and American vessels. British Captains dared not bring them. On their arrival they were not permitted to labor in British territory, but found protection in an insignificant Danish settlement. I do not mention these things as a reproach to my country, though they are a reproach to it, I mention them as conclusive proofs that between the kingdom of Christ and the kingdom of England, or any other kingdom, there is a wide and radical difference; and that the prosperity of Christianity is not in any degree dependent upon the prestige of a dominant political organization.

A more careful investigation of the relation between Christianity and the secular power will show, I think, that the latter has been dependent for its establishment and prosperity upon the former. Modern civilization, as developed in western countries, has had many contributing causes, but a definition of it as the secularization of Christianity would not be far wrong. The influence of this power, directly and indirectly, upon the individual and rational conscience, restraining from wrong and urging to the diligent employment of all abilities cannot be over estimated.

It is idle then as well as illogical to ascribe the present influence of Christianity to the prestige of a power, which if it has not sprung from Christianity, has at least been both modified and immeasurably enlarged by it.

There are only two things, we believe, which can be shown satisfactorily to account for the power exerted by the religion of the Bible— First, its own intrinsic adaptability to the wants of man, and secondly, its invisible but all powerful divine life.

We might suppose that a religion which claims to be from the God and Creator of the human race, and to be intended for the eternal well-being of man should contain in itself some evidence of its high origin and adaptedness to the object at which it aims. There is no difficulty in discovering such evidence in the present case.

[*To be Continued.*]

Epitome of News.

SATURDAY, October 26, 1867.

—*Times of India*: "The Code of Criminal Procedure provides who shall and who shall not be jurors, and how their decision shall be arrived at. It does not, however, say that the jurors shall be sworn, and this omission has apparently been construed by the moffussil courts—and also, we believe, on appeal to the High Court at Bombay—into an enactment that there shall be exacted no form whatever of declaration or promise by the juror that he will answer to the fact according to the evidence laid before him at the trial. With great respect for the opinion of the High Court, we certainly think this is placing on the letter of the statute book a rigid interpretation which the words of the Act do not render imperative, and which is calculated to open the way to serious mischief. This is not, be it remembered, a question of whether greater credence is to be given to a man when he makes a statement on oath than when he simply but formally declares the same to be true, This is a case when the man who is asked to say 'guilty' or 'not guilty' with respect to the prisoner whose trial he has heard, is not, so far as we understand the mofussil procedure, under special obligation of any kind whatever, beyond that, vague general feeling of duty which prompts all men to do right when there is no inducement to the contrary."

—Special correspondents in Abyssinia for the *Morning Post* and the *Standard* have arrived.

—*Times of India*: "A Bill to appoint a Commissioner to enquire into certain claims against the King of Oudh, and for other purposes," has been introduced into the Viceregal Council. From the 'Statement of Object and Reasons, it appears that the primary object of this Bill is to authorize the issue of a Commission for the investigation of the King of Oudh's debts, which, notwithstanding of His Majesty's allowance of one lakh per mensem, are rapidly increasing, and are said to amount at present to not less than three quarters of a million sterling. On the return of the Commission, arrangements will probably be made by the Government in its executive capacity for paying, so far as may be practicable, out of the moiety of the King's monthly allowance, the debts which shall have been satisfactorily established. The Bill provides against the accumulation of further debts by rendering the King unable to enter into any contract involving him in pecuniary liability."

—*Madras Athenaeum*: "It is rumoured that the Rev. E. S. Goodhart, M. A, Domestic Chaplain to the Right Reverend the Bishop of Madras, will proceed as one of the Chaplains with the Force to Abyssinia."

—*Indian Public Opinion*: "The capital of the Seikhs is shortly to witness the arrival within its walls of the famous head of the Kooka Punth. It is reported that Ram Singh, the new prophet, attended by not less than twenty thousand of his disciples, will visit our neighbour city, Umritsur, to pay his respects to the holy Durbar Sahib in that city, thus paying homage to the memory of the late Guru Nanak. An Assistant Commissioner will go to receive him at the river Beas, while instructions have been issued to Tehseeldars to supply Ram Singh and his companions with all he requires."

—The *Baroda* with the English Mail of Oct. 3rd, arrived last evening. *Heads of Intelligence*: "Garibaldi has been arrested by order of the Italian Government, while preparing to enter the Roman States. It is believed he will be permitted to retire to Caprera if he will promise to abandon his designs on Rome.

A prison van in which two Fenian leaders were being conveyed to gaol at Manchester, was attacked by a band of armed men, who killed one policeman, wounded several others, and rescued the prisoners, who have not since been heard of. A number of persons concerned in the outrage are in custody.

A circular relating to the Salzburg interview sent by Count Bismarck to the Prussian diplomatic agents in Germany has caused great irritation in France by its sarcastic and defiant tone.

The Social Congress is being held at Belfast. Sir Thomas Bateson, one of the vice-presidents, has resigned in consequence of Lord Dufferin, in his opening address, having advocated the separation of the Church from the State in Ireland.

Garibaldi has been conveyed to Caprera in a Government vessel, without giving any guarantees as to the future. A special session of Parliament is about to be convoked, to pass a bill of indemnity to the Government for its recent action.

Demonstrations against the arrest of Garibaldi have taken place in the principal cities of Italy, but no serious collisions have occurred.

Some armed bands have appeared in the Papal States.

The Austrian Government is said to have intervened with the French Cabinet on behalf of the Papacy.

The King of Hanover has accepted the proposals offered by Prussia.

Passports are to be abolished in the states belonging to the North German Confederation.

—At the Social Science Congress, Belfast, Mr. Justice O'Hagan presiding, Miss Carpenter read a paper on "Prisons and Reformatories in Western and Southern India." The prisoners, she said, were vicious. They worked at some light employment in gangs, a practice which had proved injurious to them. No instruction whatever was given to juvenile prisoners. The females were in the most degraded state. In one case she found five murderers in one gang, whom there had been no effort made to reclaim. She advised the introduction of the reformatory system into India. Major Hutchinson contributed a paper on the "Prison System of India," in which he expressed similar views.

—One hundred of the small planets between Mars and Jupiter, have now been discovered.

—*Overland Mail*: "The *Messiah* has been given many times under almost every variety of circumstance, but never till Wednesday, September 18, when it was performed at the Agricultural Hall, Islington, was it heard amid the blaze and glitter of ball-room decorations, and by an audience of near upon 20,000 people. Thus far the occasion was unique in the history of Handel's masterpiece. If it be true that the 'Sacred Oratorio' is best heard beneath the roof of a cathedral, it must have been least effective in what, for a while, bears—and deserves—the name of the 'Fairy Palace.' But though the want of harmony between the theme and the place was doubtless felt by many among the audience, it seemed to interfere little with the general enjoyment."

Cowper says:

"Ten thousand sit
Patiently present at a sacred song,
Commemoration-mad, content to hear—
O wonderful effect of music's power!
Messiah's eulogy—for *Handel's* sake."

—The Rev. Henry Jones, B. A., of Christ Church, Oxford, has just joined the Church of Rome. Mr. Jones graduated at Oxford, in 1863.

—"Rome," says a correspondent writing from that city, "is in a state of squalor and melancholy difficult to describe.

The streets are deserted as those of Pompeii, while the few people who remain are pallid, and move about almost as if deprived of strength. It appears as if one were entering a vault where respiration is a labour. The air is full of miasma and of exhalations, heavy and fætid, which the first rains have raised from the Tiber, and which hang like a cloud over the city. Close and hot during the night, the atmosphere seems to be poisoned. On the day of the Madonna, September 8, the cases of cholera increased from forty to sixty and upwards, and now at the present time there are about forty daily, the great proportion of whom die. It is most distressing to hear continually the bell of the viaticum in the streets. Yesterday, September 21, the cholera took the course of the Via delle Tre Canelle and the Piazza dei Santi Apostoli, with such violence that in three hours there were sixteen cases in this one strect. It is impossible to describe the melancholy which is produced by the continual sound of that bell—the cholera bell. I do not fear for myself, but there are moments when a cold perspiration comes over me."

—Cardinal Antonelli has addressed a new note to the Powers of Europe, announcing the critical situation of the Holy See, and demanding a general guarantee of its inviolability. The note declares, in the strongest terms, that the Pope will hold no communication with the usurpers of his dominions, and that he is ready to go into exile rather than subit to this indignity.

—The month of September has been fatal to the toreadors, not fewer than eight having been killed, and many others wounded. At Aravaca the bull tossed an unfortunate picador into the air three times, each time catching him on its horns. When the man at length fell to the ground he was horribly torn, and died shortly after.

MONDAY,—October 28.

—The *Madras Churchman*: "Mass was said for the A. P. U.C. and its work at various churches in the Roman Catholic dioceses of Nottingham, Hexham, Westminster, Clifton, and Newport."

This will be interesting to the members of the A. P. U. C. in Bombay.

—*Indian Delhi News*: "It is said that the fame and the failure of the Bhore Ghat viaduct

on the G. I. P. Railway reached even Hyderabad and created consternation amongst the turbulent, fanatical, and English-hating subjects of the Nizam. It was reported in the city that the British Government had determined on sacrificing 500 young persons, in order to secure the safety of the other bridges. Sholapore was to supply eighty of these victims, who were all to be under twenty years of age; and very likely Hyderabad, the rest. The result was that for nearly a week very large proportions of the juvenile population were confined to their houses. How the story originated, and who dissipated it, is impossible to say; but it is attributed to the excitable imagination of the Rohillas."

—Correspondent of the *Bombay Gazette*, on the Bishop of Oxford: "There never was a more unscrupulous partizan on the episcopal bench. He had once, I imagine, an intellect, or something like one; but through partisan feeling, tact, and cleverness, if I may be permitted the paradox, he has totally lost it. Nothing destroys a real intellect so much as the study of dodges to carry people with the owner of it, and this study has been S. Oxon's main study through life. He is a man of real humour. I have seen him quiz his companions at a great dinner with wonderful skill and fun. I have no doubt that he once knew what the love of truth for its own sake was. I very much doubt if he remembers what it is like now. He is as clever as ever in 'drawing' money for a charity, or drawing tears for a great moral effect. And I by no means impute to him the slightest conscious trickery in these useful operations. But 'unction' too much used for the pleasure of the little excitement it produces, 'edification' too much studied in the popular preacher vein, even clerical jocularity of that useful kind intended to draw laughs too much practiced, soon debases a mind like Dr. Wilberforce's into a mere machine for playing upon the minds of others, as a musician plays on a piano. There is no one fitter for the hack work of the platform; no one half so clever at 'managing' mild, hesitating, impulsive old gentlemen like 'our beloved primate' as they call *him*; no one more valuable as a friend, than the Bishop of Oxford; but I doubt if there be an educated man in England whose professions of opinion, and I have no doubt sincere professions of opinion, are more worthless as intellectual authorities, more clearly the offspring of moral convenience and party occasion."

—*Times of India*; Aden, Oct. 18: "The whole of the fleet conveying the Advance Brigade of the Abyssinian Field Force arrived from Bombay on the 16th instant, and are still in port, but will no doubt leave soon after coaling and watering. The *Norna* has arrived from Dissa (or rather from the camp on the mainland about 18 miles to the westward of it) with despatches from Colonel Merewether. The Pioneer party had found water at about 16 or 18 miles from the coast, and the animals were being sent up there, as water was very scarce at the landing place. The landing place having been selected, they immediately set about constructing a landing jetty, and a number of buggalows are employed in bringing stone from the opposite shore, there being none in the neighbourhood. The anchorage at Zulla is very extensive, affording sufficient space for 400 ships to swing at anchor."

"On the voyage to Mussowah the *Euphrates* struck on a sunken rock, but fortunately got off, after a short delay, without injuring herself in the least. After landing her troops, she was engaged distilling water owing to its scarcity at the landing place.

—*Indian Daily News*: "The ship *Gladstone*, from Newcastle, which arrived off town yesterday morning, whilst out in the Bay in lat. 6-51 N., long 88.50 E., on the 1st October, picked up a boat almost half full of water with 35 shipwrecked passengers in her. They were all in a pitiable condition, and had evidently given themselves up as lost there was no fresh water in the boat, and not even a handful of provisions. From their own statement they were the crew of a country ship called the *Hooree*, which left the Maldive Islands on the 11th ultimo."

—*Indu-Prakash*: "Without intending any disrespect to the class, we woul remark that the Parsee race is fast Europeanizing itself. The only matter for regret in the imitation of European manners is that it affects to lose even its nationality. There is a total absence of discrimination in their copy of foreign habits. The influence of English education upon a Parsee, not wholly but to a great extent, is to create a dislike for the usages and habits of his race. He, perhaps, undertakes a journey to Europe, and though in the majority of cases, it has a healthy influence, as it enables the observer to witness the weak and strong points of English character, yet, in not a few cases, it has an opposite effect. The dislike to the usages of his race soon comes nearer home, and he begins to feel that his wife is unworthy of being associated with him, being inferior to him in education.

"The case of Dr. Rustomjee Byramjee, now before the Parsee Matrimonial Court, is just in point. Dr. Rustomjee went to England, a few years ago, to complete his medical education. After having studied there for some time, and undergone the necessary examination before the Royal College of Surgeons, he was found qualified to hold a commission on the Medical Establishment of this Presidency. Since his return, he seems to have exhibited certain freaks of character highly incompatible with the education he had received. He shunned the society of his friends, and the dislike extended to his own wife, who has now been compelled to seek the protection of the Matrimonial Court for the restitution of conjugal rights."

The following is more to the point: "There can be no doubt that early marriage has a great deal to do with the evil in its present form. Much of the dislike between husband and wife is attributable to this cause. Before the marrying couple come to age and undertanding, and are able to know the sacred responsibilities of the marriage tie, the parents of the children enter into a contract and solemnize the rites. There is no choice whatever left to the couple at all in the matter. Neither the wishes nor the feelings of one towards the other are consulted. And thus obligations of the most sacred kind are entered into by parents without seeing whether the couple will match or not. The agreement of their dispositions is left to mere chance. We beg to draw the attention of our Parsee friends to the fact that according to the provisions of the Matrimonial Act, such marriages will not be considered legal, and if it happen that the couple married at minority, do not agree, the connexion is liable to be broken off when the husband and wife arrive at the age of maturity, provided the wife has not lived with her husband."

—The *Mitrodaya* on Christian clergymen:—"Most of them are nothing more nor less than Hypocrisy personified, a disgrace to their cloth, and a burlesque on Christianity."

TUESDAY,—OCTOBER 29.

—Pandoo Baloo was passing a bungalow on Falkland Road, September 7, when a ball from a gun struck him. He died last week. The bungalow was inhabited by Europeans. Some witnesses say that the shot seemed to come from the bungalow. The coroner's inquest is not yet terminated.

—*Indian Daily News*:—"A young married lady of the Jewish community, a connection it is said of Mr Elias Gubbay, of Pollock Street, was found murdered in her bed at 4 A. M. yesterday. The head was almost severed from the body. An ayah who was in the service of the deceased, is in custody on suspicion. Mr. Roberts and a Jury of twelve gentlemen viewed the body in the afternoon. The gash across the throat, inflicted by a large-sized well sharpened table knife, extended almost from ear to ear, severing all the arteries. The unfortunate lady, young, and very handsome, had arrived from Jerusalem last year, and was married in Calcutta about eight months ago. The account given by her husband is, that he left her asleep in bed at about 4 in the morning and went to the Synagogue; when he returned he found his wife murdered, lying in a room on the second floor of the house, whereas he left her in a bedroom on the third. Traces of blood were found from her bed on the latter to the place in which she was lying dead; but how she got there—considering the nature of the wound—is yet a mystery. It is somewhat remarkable that just nine years ago, on the 22nd of October 1858, a young Jewess named Leah, was murdered under somewhat similarly peculiar circumstances. Many in Calcutta will remember the interest which the latter case excited, but we trust that in this one the Police will be more successful in detecting the perpetrator of so cruel a crime. The inquest will be resumed this morning at half-past ten A. M.

WEDNESDAY,—OCTOBER, 30.

—H. E. the Governor of Bombay in now Sir Vesey Fitzgerald, having been gazetted a Knight Commander of the order of the Star of India.

—*Madras Atheneum*:—"We hear that the 17th N. I. at Quilon have refused to embark for Kurrachee unless they receive batta during their service at that or other distant stations, as if they were on foreign service. If this be the fact the regiment is, of course, in a state of mutiny. At the same time, if their nominal refusal could be regarded as a remonstrance only, their demand does not seen unreasonable. To them Kurrachee is as foreign as Burmah, and the emoluments for serving at the former place ought to be at least the same as if they were serving at the latter.

—The Bank of Bengal are sending round a clerk to open an Agency here.

—*Times of India*:—"At Zula, the landing place, water can only be procured at "Mulkutta," situated about a mile from the beach; and although this is the very season when the supply might be expected to be scanty, it is represented as sufficient for all present wants. Here the people of Adulis get water, as also do several thousand heads of cattle which are now on the coast there. Along the coast there is a dried-up-looking forage, and the cattle fed on this are said to be sleek, and to look well. The people state that, though the forage is dry and withered now, after the beginning of the rains it is rich and luxuriant.

Sixteen miles inland is the Waa river, where abundant supplies of good water can always be procured. The intervening country is passable for carts, and Colonel Phayre, who had, during the first two or three days on shore, lined out seven miles of road, expected to reduce the distance to the Waa to fourteen miles. A well had been sunk at Zula to ascertain if good water could be found; it was good at first, but appeared to become more and more brackish as the well was deepened. The beds of the rivers must, therefore, be clung to for water, for there it is sweet."

—*Times of India*; Paris: "The *Figaro* gives its readers a striking biographical sketch of Garibaldi by the Marquis de Willemer, in which the Italian patriot is described as the representative of moral greatness, the antithesis of those "leading minds who glorify brute force and material success." 'Garibaldi is nothing that rank or fortune can make. He is of no class, and a type of being for which a name has not yet been invented. The sterile rocky Caprera is become a second Cumæ, and its brushwood whispers oracles to the keen winds passing over it. The man who immortalises it has not a single possession, but his two sons, whom he offers as a holocaust to the idea which absorbs his thoughts. He is adored, despised, venerated, mocked at, and ever great. A lie has never soiled his lips, nor gold dirtied his hands. He will either be killed by a ball, or die on a stretcher in his sad solitary island. History will treat him as a legendary character. The red shirt and high sounding utterances will be forgotten. Posterity is certain to clear away the rubbish of his mortal being, which partially obscures what is immortal in him, and show the world an epic hero, the grandest poet ever sung of, who travelled from continent to continent, indifferent to hardship, contumely, and flattery, delivering oppressed races. The softnes of a child, the impressionability of a woman, candour, simplicity, an exquisite appreciation of the beauties of nature, irresistible eloquence, poetic ideas with the capacity to express them in terse language and with communicative warmth, unshakable convictions, infinite unheard-of faith in principles, a *sang-froid* which seems derived from a sense of invulnerablity, grace like the witchery of magnetic powers, the attractions of a charmer; and, above all, evangelical piety, are the qualites. which have won for Garibaldi his devoted followers, and enabled him to accomplish the great things he early set before him.'"

We cannot subscribe to the whole of this, but there is no one else of whom it could so well be said

THURSDAY,—OCTOBER 24.

—*Englishman*: "The difficulties of the Rajah of Ulwar are for the present over, The Viceroh has decided that the control over the administration of this Chief's territory which has so long been exercised by the Political Agent, shall now cease. The Rajah is therefore now quite independent."

—*Friend of India*: "The Government of India has adopted the recommendation of the Chief Commissioner of British Burmah, to send an exploring party to open out the commercial route from Bhamo, on the Irrawaddy to Western China. The party will consist of Captain Sladen, our Agent at Mandalay, if he can be spared, on Rs. 1,200 a month, and an Engineer and Doctor familiar with Burmese on Rs. 1000 a month each. It

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

will be accompanied by an escort of a dozen sepoys, and be absent for five months. This is the oldest and most frequented commercial route. Leaving Bhamo it runs in a north-eastern direction to Talifoo, the present capital of Western Youan, passing in its course over the Khakyen hills, then through a narrow belt of Shan States, and so reaching the border town of Yunan, Momien or Maington, whence by Yanchan, the centre of the trade in Western Yunan, it proceeds to Talifoo. The Musulman Pansees have established their independence in Talifoo against the Chinese, and the Khakyens also have seized more power. As all is now quiet it is our duty to re-establish the trade about which both Khakyens and Shans who hold the passes, are most eager."

—*Standard; Paris*: "The most popular object in the Indian department is a stuffed lion and tiger engaged in a fight over a deer. The animals were shot near Gonah by Clement M. Smith, and stuffed by Edwin Ward of Wigmore-street. The latter gentleman has been awarded a silver medal for his share in the work, and the distinction is well deserved. I have never seen so life-like an appearance imparted to any stuffed animals. The two are on their hind legs seizing one another with their fore paws, and going to work in the approved manner of such belligerents—literally tooth and nail. Not only is the ferocity of their faces wonderfully well preserved, but the muscles of their bodies, as forcibly developed in action, are given with surprising effect, and, as far as my anatomical knowledge of the beasts enables me to say, with remarkable fidelity."

—The body of a man from Australia, named Franks, was found yesterday morning at Back Bay, evidently left by the tide. The pockets were full of sand. He left the Strangers' Home on the 2nd of October, to take up an appointment in the Land Transport Corps.

—The ship *Belleisle* with coal from Liverpool, arrived, Sunday, on fire. Engines were immediately procured and the ship was saved.

FRIDAY,—November 1.

—The Coroner's Inquest on the body of the murdered Jewish lady in Calcutta had not terminated on the 25th.

—Deaths last week, 234. October is our month of least mortality.

—The Madras Government have ruled that the 19th Regt. proceeding to Sind, may have batta and compensation for rice and hutting money.

—*Bombay Gazette*: "It is quite absurd for the King to complain that Garibaldi is usurping his rights. What rights, we would ask? Garibaldi is gone to fight for the freedom of a state over which the King has not the shadow of a right, at least so far—whatever right he may hereafter acquire to it, than thanks to the very man whom he now denounces. With just as much reason might the Queen of England have issued a proclamation complaining that those of her subjects who went out to Italy to join the English legion under Garibaldi in the Neapolitan war, were usurping her Majesty's royal rights! Garibaldi has only done, what the Englishmen of the Legion did—he has left the State of which he was a subject, to lend his aid to a movement in another State, over which his sovereign has at present no right whatever. In this act of the General's we confess we are at a loss to see how he has hurt thereby, much less "usurped" the rights of his sovereign."

—*Bombay Gazette*: "The Consulting Engineer for railways had, in a letter dated the 24th September last, submitted to Government copy of a letter from the Agent of the G. I. P. Railway Company, on the subject of the trial of the Driver Wisemen, by whose negligence an accident occurred on the 29th August last near Lanowlee, and requested the special attention of Government to the case. Major General Rivers remarks, that "if juries acquit contrary to evidence, and a failure of justice results, it is equivalent to a general declaration to all the Company's servants that gross negligence will go unpunished, and that it becomes evident that juries at Poona have not a due sense of their responsibility, and that trial by jury is there at least premature." The Governor in Council ordered Major General Rivers' letter to be sent to the Magistrate of Poona for information."

—The *Hindu Reformer* points out a misprint in the Latin quotation which we borrowed from him. We hasten to correct it with many apologies, borrowing the words of the Reformer: "In the sentence—'They are a *magnis componere parvo*' in our No. of the 1st October last, the article *a* should have appeared in the place of *o* of the word 'parvo' as the correct word is *parva*."

Our readers will please restore the article (!) *a* to its place.

TELEGRAPHIC NEWS.

London, Oct. 22nd.—The *Times* of to-day approves of the exclusion of Bengal and Madras troops from the Abyssinian expedition.

23rd.—Colonel Roland Macpherson has been appointed Colonial Secretary to the Straits Settlements.

The King of Prussia has met the Emperor of Austria while the latter was journeying to Paris.

24th.—Telegraphic advices from New York state that the American October elections show a great reaction in favour of the Democrats.

The Emperor of Austria has arrived at Paris.

Latest advices from Italy state that the Papal territory is quiet.

The Garibaldians have disappeared.

25th.—An abortive attempt at an insurrection has been made in Rome.

Garibaldi is near the Roman frontier.

The Italian Ministry is now completed.

La Patrie announces that the Emperor Napoleon contemplates a European Conference to settte the Roman question.

26th; morning.—Latest advices from Italy state that Garibaldi, at the head of four thousand volunteers, is advancing on Rome.

The Emperor Napoleon has revoked the suspension of the embarkation of French troops at Toulon for Civita Vecchia.

Great excitement prevails in Paris and Italy.

The Right Hon. Seymour Fitzgerald has been gazetted Knight Commander of the Star of India.

The departure of the Calcutta Mail is postponed until Tuesday.

26th; evening.—The French fleet has left Toulon for Civita Vecchia.

The French troops will follow immediately.

28th; morning:—The North German Parliament has been closed.

Advices from Italy state that *Victor Emmanuel* has issued a Proclamation denouncing the Garibaldian movement on Rome, and stating that the usurpation of his rights as King of Italy by Garibaldi cannot be tolerated. He says further that a war with France would be fratricidal, and adds that when order is restored he will, in accordance with France, endeavour to effect a practical solution of the Roman question.

Severe fighting has taken place between the Papal troops and the Garibaldians, attended with varying success.

Menabrea has formed an Italian Ministry, Cialdini having failed.

The *Sunday Gazette* says that the maintenance of the troops in Abyssinia is to be defrayed from the Indian Revenues.

PASSENGERS ARRIVED.

Per Ship *Agamemnon*, Captain Marder, from London Oct. 27:—Rev. Mr. and Mrs Spratt, Captain and Mrs. Leishman, R. A., and 2 children, Mr. and Mrs. Duff and 2 children, Mrs. Herring and 2 children Miss Grant, Miss Johnson, Miss Brodie, Miss Churchill, Lieut. Grant, B.L.C., Lieut. Twynam, 3rd Dragoon Guards, Ensign Gompertz, 102nd Regt., Serjeant Riley and wife, Mr. Ross, Mrs. Hillyer, A Anderson, Letitia Downs, and Serjeant Shendon and 3 children.

PASSENGERS SAILED.

Per B. and B. S. S. Company's S. S. *Mula* to Suez, Oct. 26:—Capt. and Mrs. Grey and two children, Mr. and Mrs. Daneldsberg and child, Captain Broley, Messrs. Tyfe, De Cunha, and Mahomed Kabaj.

Per P. and O. Co.'s steamer *China*, Captain J. D. Stewart, to Aden and Suez, Oct. 29:—

For Southampton—Mrs. Priestley and 2 infants, Mrs. Macdonald and infant, Mrs. T. C. Donne and infant, Mr. Alfred Colby, Mrs. Forster and 3 children, Mrs. Twiss and infant, Dr. Kane, Mr. John Young, Mr. M. C. Waters, Colonel and Mrs. Briggs, Mr. William Bates, Mr. S. L. Hayard, and Mr. J. G. V. Jameson.

For Marseilles—Mrs. Fagan and 3 children, Mr. Fish, Mr. G. Whitley, Mr. Davidson, and Major Price,

For Suez—Mr. Riebe.

For Aden—Mr. and Mrs. Rawa Manajee.

DOMESTIC OCCURRENCES.

MARRIAGES.

Nissen—Davies—October 22nd, at Baroda, Guzerat. by the Rev. J. H. Hughes, Captain George C. K. Nissen, of Langeland, Denmark, Commandant of His Highness the Gaecwar's Silver Gun Artillery, to Sarah, the youngest daughter of Samuel Davies, Esq., of Kingston,-on-Thames, Surrey.

Trevor—Prescott—October 19th, at Saint Paul's Church, Poona, by the Venerable the Archdeacon, of Bombay, Arthur C. Trevor, Esq., H. M.'s Bombay Civil Service, (late Lincoln College, Oxford), to Florence Mary, second daughter of Major Prescott, Staff Corps.

Hodgert—Lake—October 30th, at St. Andrews, Bombay, by the Rev. Mr. Macpherson, Mr. Samuel Hodgert, of H. M.'s Mint, to Louisa Matilda, eldest daughter of Charles Lake, Esq., Byculla.

DEATHS.

Wilson—Sept. 29th, at Norwich, John Hume Wilson, late Commander of the Ship *Sir Jamsetjee Family*.

Gahagan—October 14th, at Vingorla, Mr. Supervisor James Gahagan, Public Works Department, aged 39 years.

Barker—October 21st at Mhow, of chronic bronchitis, after a lingering illness, the wife of Mr. James Barker, Conductor, Ordnance Department aged 28 years.

Williams—October 23rd, at Hoosingabad, Louisa Adelaide, youngest daughter of Lieut.-Colonel Williams, 32nd Regiment N. I.

Wilkins—October 25th, at Kotree, Sind, Frederick Robert Brown, the beloved child of Captain Wilkins, Indus Steam Flotilla, aged 4 years, 7 months and 11 days.

Sums from Subscribers to the *Bombay Guardian*: E. F. Joachim, Rs. 8; H. B. Boswell, 15-4-0; Capt. Dela P. Murphy, 12; Rev. Mr. Burnell, 15-4; C. Drury, 36; Mr. Watchman, 3; J. N. C. Beyts, 15-4-0; Rev. E. H. DuBois, 12; J. Nichols, 12; Rev. W. Beatty, 15-4-0; C. Macdonald, 12; Mr. Dodson, 6; Rev. G. Martin, 7-10-0; Mrs. Brown, 6; Dr. A. M. Rogers, 8.

Advertisements.

BOMBAY SCOTTISH EDUCATION SOCIETY.

COMMITTEE.

The Hon. Alex. Brown, *Chairman*.

D. Robertson, Esq., *Deputy Chairman*.

Thomas Blaney, Esq.	Surgeon Major Nicolson
Rev. D. C. Boyd.	Rev. J. Paton.
John Connon, Esq.	A. F. Shepherd, Esq.
W. E. Crum, Esq.	John Smith, Esq.
Captain A. Davidson, R. E.	F. A. Spencer, Esq.
Charles Macdonald, Esq.	N. Spencer, Senior, Esq.
John Macfarlane, Esq.	G. Ramsay Wilson, Esq.
Rev. D. Macpherson.	Rev. John Wilson, D.D
W. Nicol, Esq.	James Windram, Esq.

FORT SCHOOL,—8 HORNBY ROW.

It is the object of this School to provide for pupils of both sexes a systematic and extended course of instruction in all the banches usually taught in first class Educational Establishments. The School is under the Superintendence of Mr. James MacDonald, lately Head Master of the Western Institution, Edinburgh. Mr. MacDonald is assisted by Mrs. MacDonald in the teaching of the girls and of the younger boys.

The Course of Instruction comprises:—

Holy Scripture.	Geography, Political and Physical.
English Grammar and Composition.	Map-Drawing.
Writing and Arithmetic.	Algebra and Euclid.
History.	Latin.

Music, Vocal and Instrumental.
Plain and Fancy Needlework.

Fees:—First and Second Classes .....Rs. 5 per Month
Third Class .....7½ ,,
Fourth and Fifth Classes .....10 ,,

Four members of a family are charged as three.
A separate fee is charged for instrumental music.

To complete the arrangements of the Institution, adequate provision has been made for the reception of Pupils as Boarders by Mr. and Mrs. MacDonald.

D. C. BOYD.
D. MACPHERSON, *Joint Secretaries.*

Bombay Guardian. Terms of Subscription; Rs. 12 per annum; with Indian Postage, Rs. 15-4; with Postage to England Rs. 16-5-4. Payable in advance (quarterly where more convenient). Communications to be addressed "Editor *Bombay Guardian*, Tract and Book Depository."

Terms of Advertising: For 8 lines and under Rs. 2; repetition, Rs. 1; for 20 lines and under Rs. 4; repetition, Rs. 2; for 50 lines and under Rs. 7; repetition, Rs. 3½.

Printed and published for the Proprietors, by William Boyd, Manager, at the Oriental Press, Bombay November 2nd, 1867.